1: Metraux E-5 (1934-1935) 1940
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groom's parents had to pay for the bride and that the amount of the purchase price was the object of lengthy bargaining. On the wedding day a great feast was held at the bride's house and "everything edible, that is to say the price of the girl," was consumed. After this ceremony the bride was taken to the house of her husband.

Purchase price never existed on Easter Island and the apparent discrepancies between these two authors are easily solved by first-hand information obtained from present natives:

> When young people married, the family of the bridegroom gave fowls and food for the feast, but the family of the bride could help by making an earth oven of their own. The husband's father presented food to the wife's father, who gave him more food in return. At the wedding many fowls were killed and eaten. The brothers of the bridegroom's father sometimes helped in bringing food. It is unlikely that the couple to be married helped prepare the banquet.

Even though much of the past has been forgotten, it is obvious that marriage ceremonies were never surrounded by a complicated ritual. When old Viriamo married her first husband " . . . there was no ceremony of any kind, no new clothes nor feasting; her father simply took her to her new home and handed her over" (194, p. 227). This was probably an exception. Normal weddings required the celebration of a feast with the usual distribution of food. Probably most of the food consumed on this occasion was supplied by the family of the bridegroom, but the bride's family contributed its share. The food was accumulated around a conical stage made of a bundle of *hau* poles (190, p. 466), evidently similar to the conical *akari* of the Maori which served the same purpose (20, vol. 1, p. 381). The young married couple presided at the feast and took part in the meal. After all the food was eaten, the marriage was considered valid (190, p. 466).

Status of Women

Modern Easter Island women seem to be well treated and to have considerable influence. They insist on expressing their opinions in all discussions but probably would not dare to resist openly the will of their husbands. Tepano's wife, Maria Ika, was in our employ but left because her husband wished her to do so. She expressed her regret but said, "I am a woman, I must always obey." I know of numerous women who were beaten because of disobedience.

Most family troubles I heard of were provoked by the infidelity of the husband and the anger of the wife. However, there are some couples with equal and mutual love. A particularly striking example of conjugal fidelity and affection is that of Rosario Arencibe Teao who followed her husband into the leper settlement when he was confined there. At the time she entered the settlement she was in perfect health, but she contracted the disease many years later.